Publication No. 492

VOLUME II — N° 9 PRICE : 10 Cents (U.S.) or 6 Pence (U.K.) 1 OCTOBER, 1949.

Courier

PUBLICATION OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

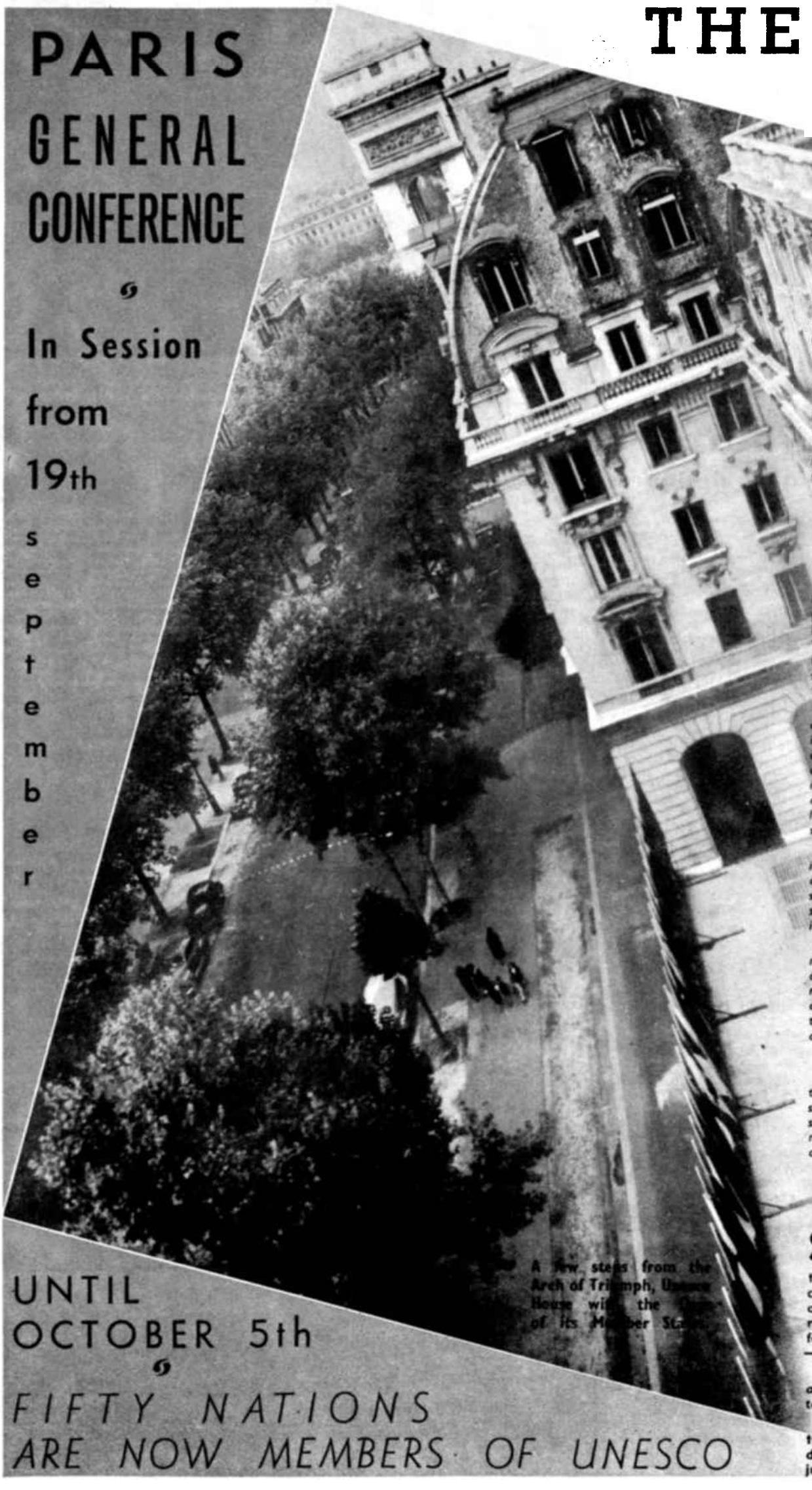
UNESCO

PARIS GENERAL CONFERENCE

In Session from 19th September

UNTIL OCTOBER 5th

FIFTY NATIONS ARE NOW MEMBERS OF UNESCO



A few steps from the Arch of Triumph, Unesco House with the flags of its Member States

THE RIGHTS OF MAN

The « Universal Declaration of Human Rights » adopted by the General Assembly of the United Nations, meeting in Paris, on 10 December, 1948, was the fourth historic Act of its kind, proclaimed by a free Assembly or reluctantly accepted by a reigning sovereign, within a period of seven and a quarter centuries. « Magna Carta » was signed by King Henry III of England in 1225 A.D. Nearly 600 years later the « Bill of Rights » was embodied in the Constitution of the United States of America, and the « Declaration of the Rights of Man » was incorporated in that of the French Republic.

Now, after a second World War in which the flame of human liberty came perilously near to extinction, the age-old refusal of enlightened peoples to submit to tyranny finds expression in a new Declaration, signed and proclaimed this time not by a monarch, a group of citizens or a national assembly, but by the representatives of 58 nations, united in defence of democracy.

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In spite of the lapse of centuries, the fundamental principles underlying these successive charters of human freedom have not changed. The very similarity of their language proves how constant is the need for vigilance if the rights of the individual are to be preserved. The complexity of this ancient problem in modern times may be gathered from the symposium on Human Rights prepared by Unesco this year. Let us quote some passages:

« Personal liberty can be made secure only by abolishing the abuse of power altogether. Unesco is engaged at present in facilitating the task of mitigation; but it is in the fortunate position of being able to proceed, if it so desires, to the incomparably more important task of prevention, of the radical removal of present impediments to liberty. This is primarily an affair for the scientific section of the Organization. »

« It is vital for the future of the world that intense animosities and hatreds be allayed. This cannot be done solely by social and psychological studies... The immediate objective of the scientist should be to ensure that all branches of society in all nations are freed from economic anxiety. »

« The common goals inherent in the ideal of the rights of man can only be attained as programmes of education and instruction are based on the realization that there is no national culture which does not owe far more than is usually admitted to the influence of the cultural heritage of man of all races and of all ages. »

Lastly, an opinion from Unesco House itself:

« From the moment that information comes to be regarded as one of the rights of man, the structures and practices which make of it an instrument for the exploitation, by alienation, of the minds of the masses, for money or for power, can no longer be tolerated. »

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Science, Education, Information—each of the experts has his own point of view, but all of them, in effect, give the same warning to mankind. The Rights of Man must be defended collectively, with every weapon in the armoury of peace. « Freedom of speech, freedom of religion, freedom from want, freedom from fear »—and, let us add, freedom from ignorance—these are the conditions of emancipation.

« When we enumerate man's rights, we are also enumerating duties to be accomplished. None touches us more nearly than the right to education. »

Only when these separate freedoms are truly guaranteed can the world hope to see the dawn of a universal Freedom born of tolerance, justice and goodwill towards men.

IN BRAZIL

EDUCATORS STIRRED BY NEW APPROACH TO CONTINENTAL CAMPAIGN AGAINST ILLITERACY

Unesco-sponsored Seminar launches 'global' attack for education of 70 million adult illiterates and 19 million children without schools in the Americas

THE mid-winter months of July and August, the tourist books say, are the most delightful periods to visit Rio de Janeiro. For a small group of educators, who had come to participate in the Inter-American Seminar on Literacy and Adult Education, the pleasant Brazilian winter, however, was no holiday.

They began to arrive, mostly by plane, towards the end of July. At the Santos Dumont airport in the heart of Rio, they were bundled into high-powered, spacious taxis and whisked through the Federal Capital past the Sugar Loaf and Guanabara Bay. Two hours later, still breathless and dizzy from the winding, tortuous road trip through the Organ Mountains behind Rio, they were deposited at the door of the sumptuous Hotel Quitandinha, near Petropolis. Here, they remained for five full weeks, from July 27 to September 2, to examine one of the most burning problems of the entire American continent : 70.000.000 adult illiterates and 19.000.000 American children deprived of schools.

To the Inter-American Seminar, organized jointly by Unesco, the Organization of American States (OAS), and the Brazilian Government, came some of the most distinguished educational leaders from the New and the Old World : the originator of Mexico's famed « Cultural Missions » for literacy Professor Guillermo Bonilla y Segura known throughout his country simply as « El Maestro »; young, energetic Ismael Rodriguez Bou, educational researcher from Puerto Rico; witty Ernesto Nelson, statistical giant of Argentina; Swiss psychologist Jean Piaget; literacy primer specialist Ann Nolan Clark, of the United States; and Colonel George Selwyn Simpson, bringing with him 35 years experience in literacy teaching in the British Army.

For the occasion, the Brazilian Government called in some of its best educational experts : Fernando Tude de Souza, Antonio Almeida Junior, Mario Teixeira de Freitas and Mario Paulo de Brito.

Dr. Lourenço Filho, director of Brazil's highly successful 2 ½ year campaign against illiteracy, left his desk on the fourteenth floor of the ultra-modern *Ministerio de Educaçao e Saude* to take over leadership of the international seminar. With him were Guillermo Nannetti, 39-year old former Minister of Education of Colombia and special OAS representative, and Dr. Frederick J. Rex, eminent American educator and Unesco's field representative, in Fundamental Education.

Fresh Ideas And Techniques

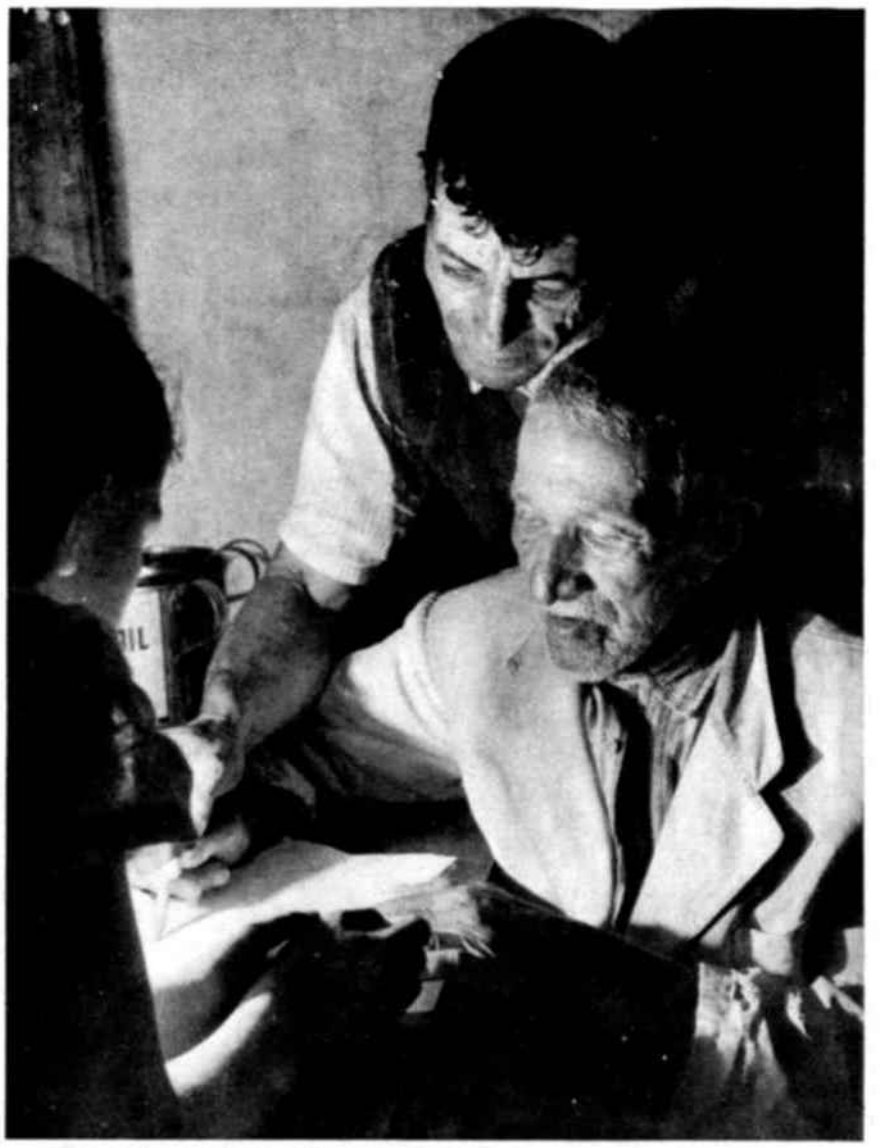
IN spite of this impressive team of educationists the Seminar sought and achieved no miracles. The 70.000.000 adult illiterates still remain to be integrated into the life-stream of Latin-American communities and nations. But from the careful, five-week exchange of ideas and experiences there emerged a series of new ideas, new methods and techniques, which have set the bases for the first co-ordinated attack ever planned on a continental scale against what Torres Bodet has termed "one of the most disquieting problems of our century".

During recent years, a number of Latin-American countries have made special efforts to combat illiteracy among their urban and rural populations. In spite of successful advances in some regions, progress in most Latin-American Republics has been slow. What was needed, it was felt, was a linking up of forces, a pooling of experiences, the weeding out of out-moded methods and techniques, and a fresher approach to the entire problem.

This the Unesco-sponsored Seminar at Quitandinha definitely provided.

It provided, above all, a fresh approach to the continental problem of illiteracy by inspiring all participants, in all five groups, with the new concept — for Latin-America — of *Adult Education*, which aims at raising the general living conditions of the people through the improvement of health, agriculture, and family and community life, with literacy training as only one step towards the accomplishment of that end.

In this respect, the inspired contribution of Dr. Guillermo Nannetti, as leader of the working group on Literacy and Adult Education, won the admiration and enthusiastic praise of the entire Seminar. This vast and unexplored field in Latin America, came alive in the short space of five weeks and took on breadth and force. By the end of the Seminar, 30 educators and experts, working under the guidance of Dr. Nannetti, had produced the first Handbook on Adult Education ever to appear in Portuguese and Spanish. This 65-page volume, which represents the most ambitious achievement of the Seminar covers an extensive range of subjects, ranging from the role of the media of mass communication and agricultural extension in adult education to labour organizations and co-opératives.



THE SECOND ABOLITION. 102-year old Senhor Cequeira of the little town of Guaratinguetá is a symbol of the desire of Brazilians to benefit from the nation-wide adult education campaign against illiteracy. (Photo « O. Cruzeiro », S. Paulo).

Most Heated Debate of Seminar

PERHAPS the most important and certainly the most heated debate of the Quitandinha Seminar was touched off when the working group studying literacy teaching methods, led by Dr. Frederick Rex, presented its findings and conclusions to the final plenary session of the Seminar.

For five weeks, the group of educators had studied and analyzed the different methods for teaching people to read and write. This included the method most widely used and adapted in Latin-America and in other parts of the world — the Laubach Method — based on the use of "picturable words related to groups of sounds". The educators also made a detailed and careful study of the "Global or Sentence Method" — based on the principle that the student first understands the meaning of a sentence or thought before he knows and analyzes its parts (i.e. words, letters and groups of sounds). In its conclusions the group went on record unanimously favouring the Global Method.

When these conclusions were presented to the plenary meeting of the Seminar, the "battle of the methods" raged for over three hours. Tempers rose, nerves were frayed. But in the end, the Global Method was upheld by an overwhelming majority of Seminar participants, who agreed that :

Concerning the problem of method, the Seminar wishes to go on record that it accepts the scientific evidence in favour of the sentence or global method for teaching children to read. On the basis of objective data and corroborative evidence of the psychology of adults, of their interests and ways of learning, the Seminar recommends the same method for the teaching of adult illiterates until such time as the results of research and controlled experiments prove the contrary. This preference does not suggest, in any way, the inadvisability of extensive experiments to strengthen, modify, or change the methodological position expressed by the Seminar.

Teacher of the Americas

IT was fitting that Dr. Lourenço Filho, whose work as leader of Brazil's successful literacy campaigns has won him international recognition, should have taken over responsibility of one of the most important working groups of the Seminar : on The Organization of Literacy Campaigns. At the end of the five weeks, Dr. Lourenço, with the aid of his small group, had completed a series of basic papers which will be invaluable to any government or organization seeking to undertake or improve a compaign for literacy in any given part of Latin-America.

For his leadership at the Inter-American Seminar, for his unselfish devotion to the cause of education, not only in his own country but in all the American Republics, every member of the Seminar acclaimed Lourenço Filho as "El Maestro de las Americas".

Already, the influence of the Inter-American Seminar has left its mark. During the final days of the plenary meetings, the State Representatives of the Brazilian Literacy and Adult Education Campaign met at the Hotel Quitandinha for their annual conference. As a result of their direct contact with the participants at the Seminar they voted to put into application immediately one of the final resolutions passed calling for the organization of national seminars whose aim would be to study the application in each country of the conclusions reached at the Rio de Janeiro Seminar. The first national seminar to be held in the Americas will take place next month in the city of Sao Paulo.

Finally, the participants unanimously voted a recommendation calling for the creation of a Centre to train writers and illustrators from different countries to prepare basic, supplementary and general reading materials, as well as a Centre to train teachers of adult education.

Courier
UNESCO

The Unesco Courier is an international monthly periodical devoted to the work of Unesco and to activities and developments throughout the world in education, science and culture.

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'CONCENTRATED PROGRAMME'

For Unesco Urged by Delegates To 4th General Conference

THIS issue of the « Courier » covers only the opening and first days of the UNESCO General Conference now meeting in Paris. Our last month's number, containing 32 pages, gave a comprehensive preview of the subjects to be discussed. Full details of the results and conclusions reached at the conference as well as reports on the 3-day debate scheduled to open at the Maison de la Chimie in Paris on September 27 will be found in our next number.

Some of the 250 delegates and observers (above) at the General Conference. Right, Mr U Ba Lwin, head of the Burmese Delegation.

AFTER travelling to Mexico City in 1947 and to Beirut in 1948, Unesco's General Conference "came home" to Paris, this year, for its Fourth Session which on September 19 opened in Unesco House — only a few steps away from the historic Arch of Triumph.

Into the plenary hall, on Monday morning, filed over 250 delegates and observers under the "fire" of world press and film photographers who are reporting the conference.

Sharply at 10.30 a.m. the noise and talking in the crowded assembly stopped as H.E. Ahmed Bey Daouk, head of the Lebanese Delegation, advanced to the speakers platform, which had as its backcloth the flags of Unesco's 50 Member States, and declared the Fourth Session open.

Following the Unesco tradition, its General Conference is opened by the representative of the country which provided the chairman of the previous Conference. This tradition, Ahmed Bey Daouk remarked, "brings to my mind the ceremonies of the Olympics of ancient Greece in which runners, handing on a flaming torch, carried it finally to the altar of Prometheus".

Later in the morning, Dr. E. Ronald Walker, head of the Australian Delegation, was unanimously elected chairman of Unesco's fourth annual conference. Previous chairmen have been: M. Leon Blum in Paris (1946), H.E. Don Manuel Gual Vidal in Mexico City (1947) and M. Hamid Bey Frangie in Beirut (1948).

M. Georges Bidault, former Prime Minister and head of the French Delegation, who had been proposed as chairman of the Paris Conference had declined, stating that as Unesco would now meet in Paris every two years, it could not be expected that a French delegate be chairman every other year.

THE first days of the conference, which this issue of the COURRIER is reporting, were taken up almost entirely with the presentation and discussion of the annual report of the Director-General. Presenting this report, Sir Sarvepalli Radhakrishnan, recently appointed Indian Ambassador to Moscow and Chairman of Unesco's Executive Board, warned delegates that Unesco's mission could be fulfilled only if governments and National Commissions played their full part. "Unfortunately", he said, "the activity of many member states does not extend beyond attendance at sessions of the General Conference. It is obvious that at the national level, there is a breakdown in the means of implementation of Unesco's programme."

The second day of the conference was marked by a British proposal to alter the agenda so as to allow the conference immediately to fix a ceiling for Unesco's 1950 budget. This proposal, coming 24 hours after news of important currency devaluations in Great Britain and other countries, provoked lively opposition from delegates of a dozen nations, and was finally withdrawn.

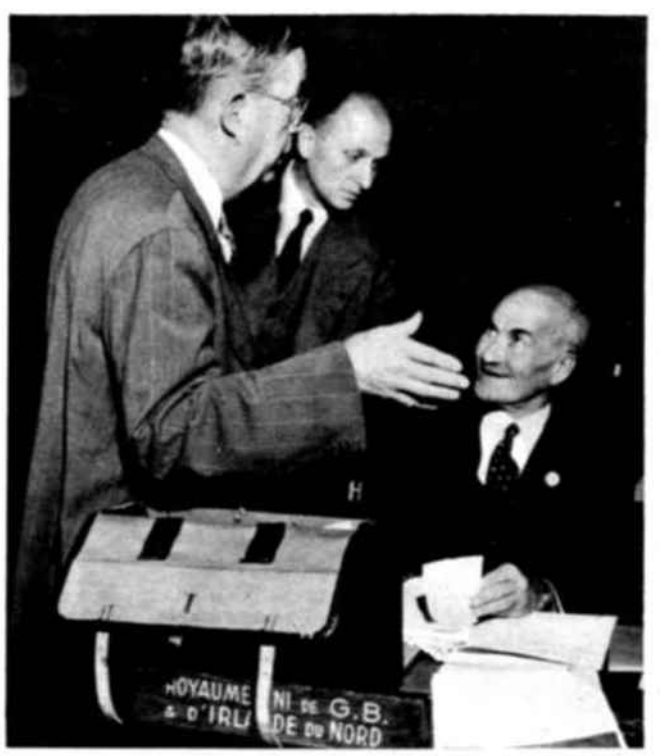
ISRAEL and PAKISTAN Join UNESCO

TWO countries which recently gained their independence — Pakistan and Israel — joined UNESCO on the eve of its Fourth General Conference and thus brought the total number of its member countries to 50.

Delegations from both these countries have been present at the Conference, Israel's being led by the Israeli Minister in Paris, Mr Maurice Fisher and Pakistan's by M. S.M. Sharif.

In some respects, the Paris conference differs from previous ones. In principle it was to have been "a short business session", but it has come to be definitely more important than was at first expected because of vital discussions on Unesco's participation in the UN plan for technical assistance to underdeveloped areas and the interest already aroused in the "Duties of the State" debate.

SOME of the latest technical facilities and equipment have been mobilized to bring the conference's message to the public. Thus, for the first time in international conference practice, the speeches of delegates are not being set down in shorthand but are being registered on magnetic-wire recording apparatus. Sound recordings of the Fourth Session are being made at Unesco House studios for French, Belgian and other radio networks and are also being flown to Lake Success for broadcast on special UN radio programmes. Similar recordings will also be made for the international debate beginning on September 27 which will be placed at the disposal of broadcasting systems throughout the world.



Dr G. Zook (United States), on left, explains a point to Dr F. Bender (Netherlands) and Sir Ronald Adam (Great Britain), seated.

IDEAS AND OPINIONS

BY ROBERT LOMBARD
SPECIAL COURIER REPRESENTATIVE

THERE MUST BE NO QUESTION OF A DEVALUATION OF UNESCO

THE General Conference of Unesco is more than a crowd of people invading the « tranquility » of Unesco House, and more than mere academic or diplomatic discussions. It is a meeting of men and women who have come together for a short time to give to the world living proof of the work of Unesco. With the presence of delegates from all over the world, Unesco's different projects, experiments and investigations take on a greater human interest and warmth.

An educational mission to the Philippines or to Afghanistan for example might appear to be of limited interest. It seems very different, however, when the Afghan representative tells of the hopes his country places in the work of the Unesco mission there, or when the delegate of the Philippines in her striking butterfly-wing dress expresses the thanks of her war-devastated country for the help sent to schools, laboratories and libraries.

But above all a Unesco general conference is a sign of hope, perhaps one of the few real hopes for peace that still remain for mankind. This very idea was expressed by India's representative Sir Sarvepalli Radhakrishnan, when, in moving words, he said : « Look at the condition of the world ten years after the beginning of the last war, four years after the victory was won. One after another the illusions which we have cherished are disappearing. We thought that the sense of community would resolve all class distinctions, as it did during the period of the war. It has not happened. We thought again that the United Nations would be the beginning of a new world. Well, again it has not happened. We thought that the allies who fought the war and won the victory would stand united and win the peace — that has not happened ».

Sir Sarvepalli ended with an urgent appeal to delegates : « These days are big with fate. The issue of war or peace haunts us ; there is an atmosphere of gloom; conflict is creeping slowly and steadily. Is it not possible under such circumstances for all our leaders, for those who stand up for the great ideals, to get together? For, say half a dozen of them — two from Asia two from Europe, America and Russia, to get together, not for achieving any political results, but for breaking down this blinding mist of misunderstanding, breaking through this mountain wall of prejudice and trying to understand

(CONTINUED ON PAGE 4)

LET US NOT DEVALUATE UNESCO !

(Continued from Page 3)

we are real lovers of peace. Is it impossible? We are meeting in this great city, a city of artists, scholars, scientists, writers, a city of a gay, courageous and inspired people, a city which has seen so many revolutions, born of distress of mind, of anxiety itself. Well, can't we, from this city, in the name of Unesco, send forth a message, asking the leaders to listen to the cry of anguished humanity, asking them to build peace, not on the bloodshed of the peoples of the world in the battlefields of earth, water and air, but on truth and justice, built into the minds and consciences of human people. Can't we do that ? »

Building truth and justice into the minds and consciences of human people is what Unesco is seeking to do in its day to day work. But the work is too often hampered by all sorts of difficulties. Like all other efforts of man, Unesco cannot claim perfection.

That is why, for Unesco, the General Conference serves as a means of self-examination. It forces Unesco to take stock of the efforts made as compared with the results achieved. At the same time it enables Unesco's friends not only to support it, but to offer an ever-watchful and constructive criticism. And, in fact, such suggestions or criticism concerning Unesco's working methods, were frankly voiced by the 37 speakers who addressed the Assembly during the discussion of the Director-General's annual report. Space, however, permits us to quote only a few of the many important views expressed during the first four days of the Conference.

In Our Own Right

MR. George V. Allen, Head of the United States delegation, took the view that Unesco should work more closely with the United Nations. « Unesco exists », he said « to strengthen the system of the United Nations. How can Unesco best serve the United Nations? I hope that this question will be thoughtfully considered by every delegate who proposes a project to be undertaken by Unesco, or who votes a budget item during this conference ».

M. Georges Bidault, Head of the French delegation, speaking a few hours later, took the opposite view and asked that Unesco should preserve a degree of independence : « ...Let us operate », he said « in our own right, in accordance with the essential principles we share with the United Nations, as one of its Agencies, closely connected to it, but as an organization which nevertheless has its own life, its own goals, its own intentions and desires and, be it added, its own duties ».

All speakers stressed the need for Unesco to « concentrate its programme ». Above all, stated M. Paulo Carneiro, head of the Brazilian delegation, « so that the Secretariat can really give full thought to each problem ». Other reasons were given by Mr Hardman, representative of the United Kingdom: « We here at this Conference », he said, « who are learned and intelligent individual men and women have a special responsibility as representatives of our Commissions and governments. The responsibility is, I think, to see that thinking and publicity become action, to ally thought with the doing of things. As it would be expressed colloquially in parts of my country, « Cut the cackle to a minimum and get on with the job ». Turning to certain of Unesco's specific activities, Mr Hardman went on : « When one thinks that some forty million pages of cyclostyled memoranda and documents in a single year have emanated from the Organization, surely it is reasonable that we should ask ourselves, is all this really necessary? Pursuing the same line of thought, he later said : « ...the kind of questions this business conference must ask itself is this : « How many people have we taught to read for the first time in their lives, since the Beirut Conference ? ' and not ' how many cyclostyled pages of memoranda and luxury editions have we published? '»

THESE detailed discussions of Unesco's activities have not meant that no delegates have tried to find solutions to the fundamental problems facing mankind today. Thus, for example, Mr Mey Yi Chi, the delegate of China, concluded his speech with these words: « For mutual understanding and appreciation between the East and the West, it seems that much of the best of the two cultures, in literature, in art and in philosophy, should be brought out as complementing factors for what we hope eventually to arrive at — the birth of a world culture. The West is making great strides in the advance of modern civilization, but for an ultimate solution of the situation arising from conflicting ideas and attitudes as we have to-day, we may need to search seriously into the philosophies of the East and the West, perhaps more of the East.

The Polish delegate, M. Putrament, voiced strong opposition to any Unesco activities in Germany, thereby differing completely with M. El Hashimi, the delegate of Iraq, who had complained that Unesco was not doing enough there.

At the close of the discussion, the Director-General of Unesco replied to the various speakers. To those who had complained that Unesco's programme was too broad, M. Torres Bodet said : « Instead of asking for resources appropriate to secure the aims of the programme, the programme can be brought down to the level of the resources. But I would point out that the programme of which you complain is not my programme ; I had it from you in Beirut, still warm with the enthusiasm of your discussions. It is, therefore, your own work that you want to reduce. You are certainly entitled to do so, but, gentlemen, I beg you to think carefully before you do it, and not to allow yourselves to be guided solely by financial considerations. Do not let the currency devaluation which, in certain countries, has coincided with this Session of the Conference, be a sign of the devaluation of Unesco ! »

Holding out Hope

M. TORRES BODET then quoted a letter which he had received following his opening speech at the General Conference. The letter had stated that it was not « boastful propaganda » to make Twentieth-Century man familiar with Unesco's aims, but «a way of holding out hope». «Are we to be prevented from holding out hope », asked M. Torres Bodet. « Do we wish to hold up Unesco's development in its fourth year of existence at the very moment when it is becoming firmly established, when it is beginning to give tangible signs of its resolve and of successful achievement, by deferring further progress to a later date? Or do we wish to push ahead with yet more energy and larger resources? I do not hesitate to state my conviction that if we defer progress to later, it will be too late. We shall have foundered in apathies. Life is a constant effort. He who does not go forward drops back; he who drops back is lost. There can be no hesitation between a great and a little Unesco, between a Unesco which stands still and a dynamic Unesco, especially at this early stage in its history, this moment in the world's history. Unesco must be a great force or nothing. Our Constitution commits us to greatness. Gentlemen, you no doubt realize this as clearly as I do, and I hope in all earnestness that your discussions will make this clear beyond a doubt ».

Some of the delegates to the Fourth General Conference. Above, left, Dr E. Alzona (Philippines). Above, from left to right, Dr Milton S. Eisenhower (United States); Dr Walter H.C. Laves, Deputy Director-General of Unesco; M. Roger Seydoux (France) and M. Jaime Torres Bodet. Below, are H.E. M.L. Pin Malakul, head of the Thailand delegation (left), and, reading from left to right, Mr Hans Kjems (Secretary of the Danish National Commission), Miss Helga Pederson and Mr Paul de la Cour, three Danish delegates.

THE DUTIES OF THE STATE

In regard to Education Science and Culture

AS PART of its Paris Conference this year, Unesco has decided to bring before the general public an important international debate touching on one of the great problems of our times: the duties of the State in the modern world. In this debate the very conception of the role of the State will be examined, and with it the role of man and his rights as a member of society.

It is this close relation between human rights and the duties of the State, and the need for defining States' duties so as to safeguard man's universal rights, which has led Unesco to undertake the great debate which will be open to the public in Paris, and which will be heard by radio listeners in all parts of the world through specially prepared recordings.

Each evening from September 27 to 29, three eminent world personalities will present their points of view on the following question: « What are the duties of the State in regard to education, science and culture for the purpose of ensuring a better understanding between peoples, and what practical steps should be taken in order to discharge those duties? »

After the three speakers, five or six « debaters » from different countries, particularly representative of their culture, will take part in a prolonged discussion of the themes.

AN INTERNATIONAL DEBATE ON ONE OF THE FUNDAMENTAL PROBLEMS OF THE PRESENT AGE

★ ★

SPEAKERS INCLUDE

Georges BIDAULT	**(France)**
Reinhold NIEBUHR	**(U.S.A.)**
Bertrand RUSSELL	**(U.K.)**
Jean PIAGET	**(Switzerland)**
F. HERCIK	**(Czechoslovakia)**
Alf SOMMERFELT	**(Norway)**
Antonio CASTRO LEAL	**(Mexico)**
Tara CHAND	**(India)**

UNIVERSAL RIGHTS

Unesco Exhibition Opens in Paris

October - December 1949

SUPPLEMENT

One of the milestones in Man's struggle for Human Rights was the storming of the Bastille in 1789. Above, French workmen who helped construct Unesco's Exhibition on Human Rights at the Musée Galliéra in Paris, study a panel reproducing text of French Declaration of Rights of Man and small model showing demolition of Bastille.

Man conquering his Freedom

THE Paris exhibition on Human Rights, which opens at the Musée Galliéra on October 1, is the most important achievement to date in Unesco's plan to publicize the story of mankind's age-old fight for freedom, so as to encourage modern man to respect and defend the rights on which it is founded.

The largest public exhibition which Unesco has yet organized, it has required months of research and preparation, and, above all, close collaboration between the Unesco Secretariat in Paris and the Governments and National Commissions of Unesco's Member States.

Undoubtedly the most striking proof of this successful collaboration is that Unesco has been able to assemble a remarkable collection of authentic historical documents upon which are founded the laws and guarantees now enjoyed by citizens of different countries.

Loaned by the governments of these countries for display at the exhibition, these original documents—charters, declarations and drafts—not only advanced the progress of human rights in their countries of origin, but were a source of inspiration to people in other lands also struggling to achieve freedom.

Documents such as the French Constitution of 1791 and Lincoln's early draft of the Emancipation Proclamation which freed the slaves in the United States, both of which are among those on display, illustrate the fight for human rights throughout the centuries and their acknowledgement across the world.

BUT, the main purpose of the exhibition is not simply to present historic documentary evidence on the progressive recognition of human rights in different countries. Primarily, it aims to show the debt that mankind to-day owes to the "fighters for freedom" of the past and that the task they began will only be complete when the Universal Declaration of Human Rights has been converted into fact.

Emphasizing the universal nature of the responsibility for achieving and defending human rights and thus bringing out a "world task" theme for the exhibition, the first exhibit at the Musée Galliéra is a planetarium. Through its window, visitors will see the earth turning in space — an earth whose political divisions have symbolically been left unmarked. And, as they look into the window, they will hear a recorded voice repeating the texts of the first three articles of the Universal Declaration of Human Rights.

STOP PRESS *September 30. Today, the Exhibition on Human Rights, organized by Unesco in co-operation with the French authorities, was inaugurated in Paris by M. Yvon Delbos, Minister of Education and personal representative of M. Vincent Auriol, President of the French Republic.*

The exhibition located at the Musée Galliera will be open to the public from October 1 to December 31 and as been prepared to coincide with Unesco's General Conference now meeting in Paris. In the following pages, the Unesco Courier is presenting some of the aspects of Human Rights which are illustrated in detail at the Exhibition.

With this spoken prologue in their minds, they can next take a "pocket tour" of mankind's history from prehistoric times down to the present day. Illustrated panels and panoramas show man's slow emancipation and his gradual mastery of nature and himself: the first tools, the first forms of cultivation, the first affirmations of moral laws and the later conquest of civic and political rights illustrate the contributions of all peoples, nations and civilizations to the sum total of Human Rights.

THEN, having told the story of how many of the rights were achieved, the exhibition shows in a series of illustrations how these rights were abused and violated by totalitarian states, a state of affairs which led to the Second World War. A fresh series of photographs shows the struggle of the democracies to re-assert the rights and, the eventual establishment of the United Nations to found a peace based on the principles laid down by President Roosevelt, in his famous "Four Freedoms" message of January 6, 1941.

This pictorial "history book" of the last two decades leads visitors into a second hall where 14 pillars illustrate episodes relating to one or more of the 30 articles of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on December 10, 1948.

One side of each pillar shows the periods in history when the rights concerned were respected and, lower down, when the rights were violated or ceased to exist. Illustrations on the other side of the pillar show steps in the fight for human rights and the results achieved in the struggle.

It is hoped in this way to bring home the extent of the debt owed by humanity to those men and women whose efforts and sacrifices built up the existing heritage while at the same time making clear the practical importance of their achievements.

Having told the background story of the fight for Human Rights, the exhibition then shows some of the "milestones" on the road to their universal recognition — original historic documents from France, Belgium and the United States.

The last part of the exhibition is devoted to the duties which each person must fulfil if Human Rights are to become and remain a reality for all, special emphasis being laid on the responsibility for creating a better world for children.

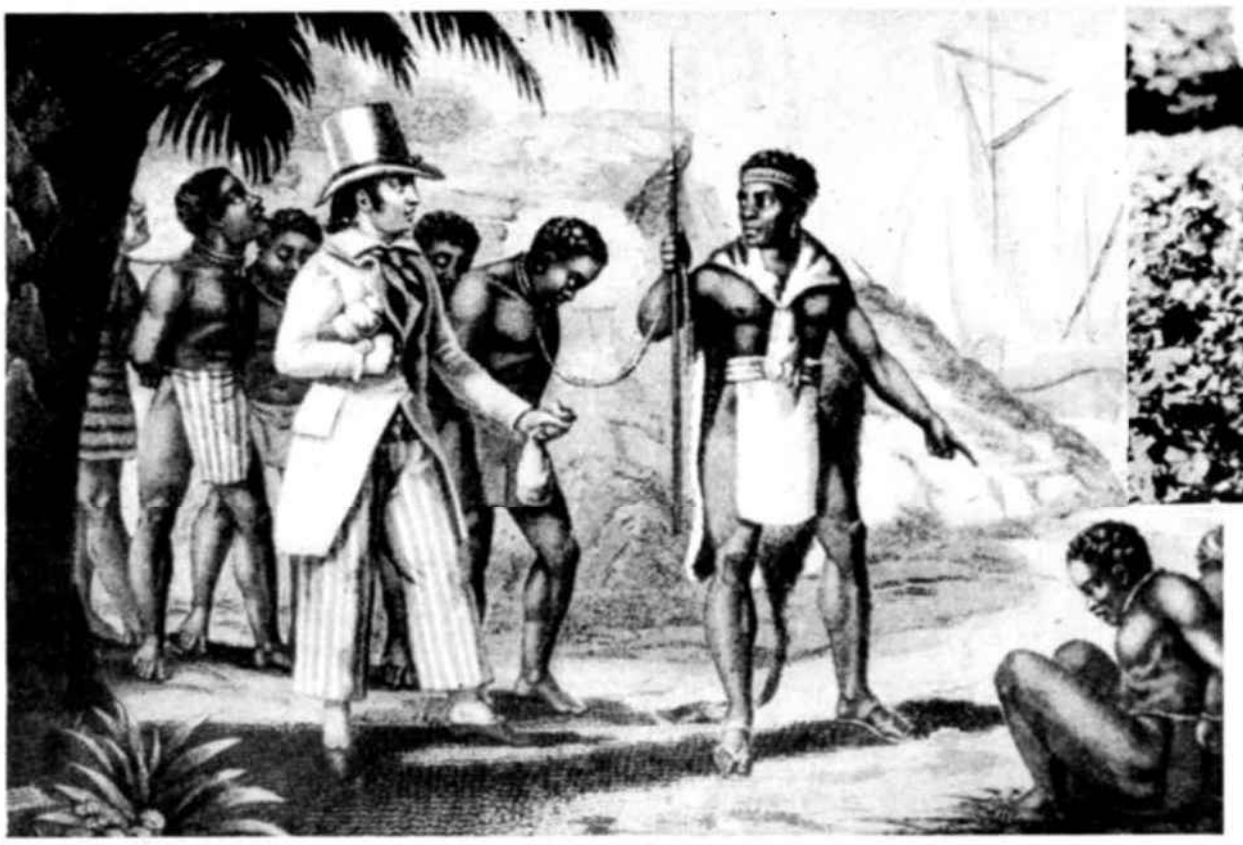
To show the measure of responsibility for safeguarding the rights of future generations, a number of ingenious devices have been used. One, showing the average number of children being born in the world during each minute is set at zero each morning, and, by the time the exhibition closes in the evening, something like 20,000 births will have been registered.

IT is very fitting that the words of Mahatma Gandhi, one of the greatest defenders of human rights who ever lived, should have been chosen as an "epilogue" for visitors to read as they leave the exhibition.

In a letter which Gandhi wrote in 1947 to Dr Julian Huxley, at that time Director-General of Unesco, he said: "I learnt from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done. Thus, the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be an usurpation hardly worth fighting for".

The Human Rights exhibition will be open to the general public from October 1 until December 31 and arrangements are being made for thousands of French school children to visit it.

Unesco also hopes that it may be possible to provide Member States with materials for organizing in European capitals some simplified replica of the Paris Exhibition. It is also hoped that photographic reproductions and plans of the exhibition may be sent to countries far from Paris so that they too may be able to hold exhibitions and give their people some idea of what has been achieved.



Black slavery continued to flourish until almost the close of the 19th century. For years courageous men fought against this vicious exploitation of man by man which had begun in the 16th century. An enlightened public opinion finally resulted in international conventions putting a stop to this inhuman traffic (shown above) followed by total emancipation in one country after another.

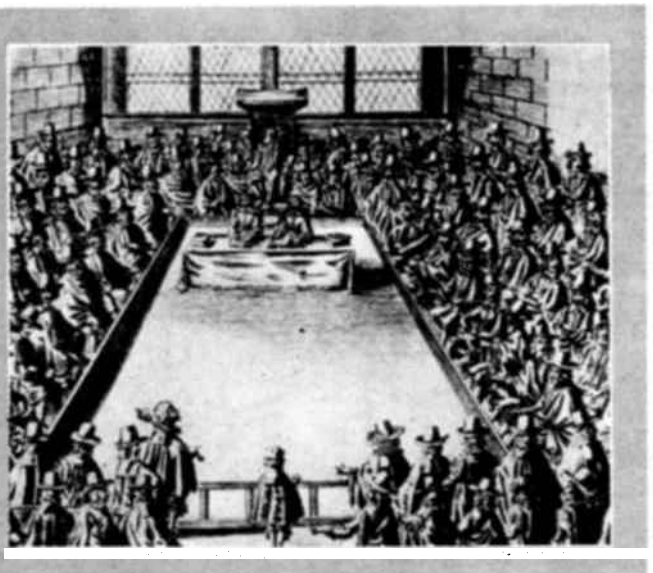
In the « Deep South » an old « mammy » waves a handful of cotton which for so many years was the material symbol of her people's servitude. In abolishing slavery, the world was to learn how to ensure the triumph of human rights: by fulfiling a duty that was both national and international.

THE RIGH

MRS. Eleanor Roosevelt, Chairman of the United Nations Human Rights Commission, following the adoption of the Universal Declaration of Human Rights, declared:

"A great satisfaction should permeate the thoughts of all men, for the great documents declaring man's inherent rights and freedoms which in the past have been written nationally, are now merged in an international universal declaration."

To the right, some of the national Documents of Freedom which have marked the fight for human rights during the past thousand years.



DEMOCRATIC GOVERNMENT

The British Parliament, shown in the above print as it appeared exactly three centuries ago, has been a model for parliamentary government in almost all modern countries.

The will of the people should be the basis of the authority of government. On left, citizens of Korea cast their votes in the first elections to be held since the country gained its independance.

We must never forget recent scenes such as these if we wish the Declaration of Human Rights to be anything but an expression of good intentions which could again pave the way to the hells of concentration camps.

HOMO HOMINI LUPUS. — Thus Plautus expressed his idea that man is a wolf to his fellow men. Seventeen centuries later, Hobbes voiced the same idea: in our times, it even became the principle of a criminal state policy, for which a new word « genocide » had to be coined. Does this mean that « the more it changes the more it's the same thing ? » And yet we have advanced far along the road since the « code » of King Hammourabi, of Babylon, who coldly condemned to death the son of the architect when a house collapsed and killed the landlord's son... since the disillusioned statement of Plautus... since the revolt caused by the quartering of Robert-François Damiens (engraving upper left) for having struck King Louis XV with a pocket knife. It is this increasing struggle of the human conscience which will one day testify that « no one shall be subjected to torture, or to cruel, inhuman or degrading treatment or punishment ».

FIGHTERS for FREEDOM

Six Leaders Among the Countless Thousands who have devoted their Lives to the Cause of Humanity.

MONTESQUIEU

(1689-1755)

From the author of the « Persian Letters » and the « Spirit of the Laws », the French Revolution drew some of its noblest and richest practical principles of action.

LINCOLN

(1809-1865)

Champion of freedom from slavery, he gave his life for the victory of the common man — a victory he had struggled so long and so hard to achieve for the American people.

NABUCO

(1849-1910)

One of the greatest statesmen and educators of Brazil, it was chiefly due to the efforts of Joaquim Nabuco that 800,000 Brazilian slaves were finally freed in 1888.

PESTALOZZI

(1746-1827)

Swiss educational reformer whose theories laid the foundations of modern elementary education, he devoted his life to the education of poor children.

Emmeline PANKHURST

(1858-1928)

In her struggle for woman suffrage, this English leader suffered frequent imprisonment. This right was won for her compatriots in the year of her death.

GANDHI

(1869-1948)

The rights of man found in the Mahatma an apostle of justice and liberty, and one of their greatest defenders in the history of all mankind.

HTS OF MAN THROUGH THE AGES

GREAT BRITAIN

MAGNA CARTA (1215)

ONE of the outstanding European landmarks in the constant struggle for individual liberty, the Great Charter has been a source of inspiration to many who, in later years, dedicated themselves to the cause of freedom. It defined the conditions under which taxes might be levied, forbade illegal imprisonment or seizure of property.

NORWAY

MAGNUS LAGABOTERS LANDSLOV (1275)

FROM early times, every free man could speak at the lawmaking councils of Norway and before the law all men were equal. The Landlov was a re-codification by King Magnus the Law-Mender of earlier provincial codes and defines the powers of government and the sanctity of man's person. It expressly forbids trial without due process of law and assures liberty of the press and of trade.

POLAND

NEMINEM CAPTIVABIMUS ACT (1430)

THIS charter which may be compared with the British Habeas Corpus Act, expressly forbids the imprisonment of any individual without fair trial and then only in accordance with the laws of the land.

UNITED STATES

THE DECLARATION OF INDEPENDENCE (1776)

LARGELY the composition of Thomas Jefferson, the Declaration set forth in powerful prose the rational 18th century concept of the « natural rights » of man. As its author pointed out, it was not intended to express any boldly novel thought but rather to crystallize the prevailing sentiment of the time. Its eloquence and force produced a profound impression on peoples of other nations.

FRANCE

DECLARATION OF THE RIGHTS OF MAN (1789)

DURING the first summer of the French Revolution, Frenchmen produced this statement of the liberties to which an individual is entitled. It maintains that men are born free and equal, proclaims freedom of speech, security and defense against oppression; it maintains that laws are the expression of the general will of the people, that no individual can exercise authority over his fellow men unless elected by the people and defines liberty as power to do anything that does not injure others. This document was one of the chief sources of inspiration to people in other lands also struggling to achieve freedom.

EQUALITY OF THE SEXES — After a long struggle, women in many parts of the world have won equality with men. Today, women are distinguishing themselves in business professions, the arts, the sciences, medicine and public affairs. Research workers, doctors, ambassadors or musicians, women are henceforth on an equal footing with men. (N. Y. Times Photo)

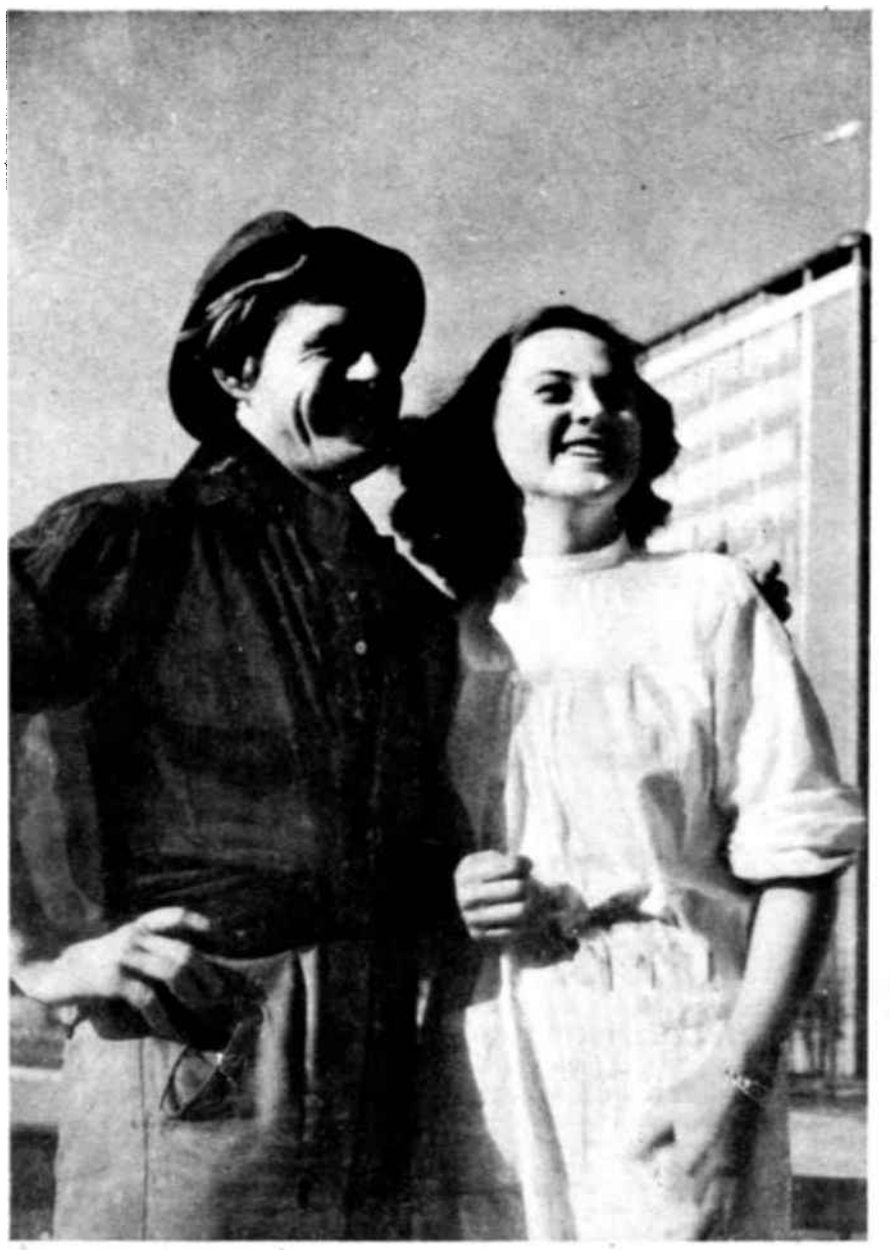
INFERIOR BEING..
Slave or goddess, treated either as a simple child or as an animal, women for centuries have sought to win recognition of their own human worth and dignity. The law established the inequality of the sexes — and man remained the master. « Thy back shall feel the measure of my blows » says the French text of the engraving reproduced above.

The Universal Declaration

Now therefore the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms...

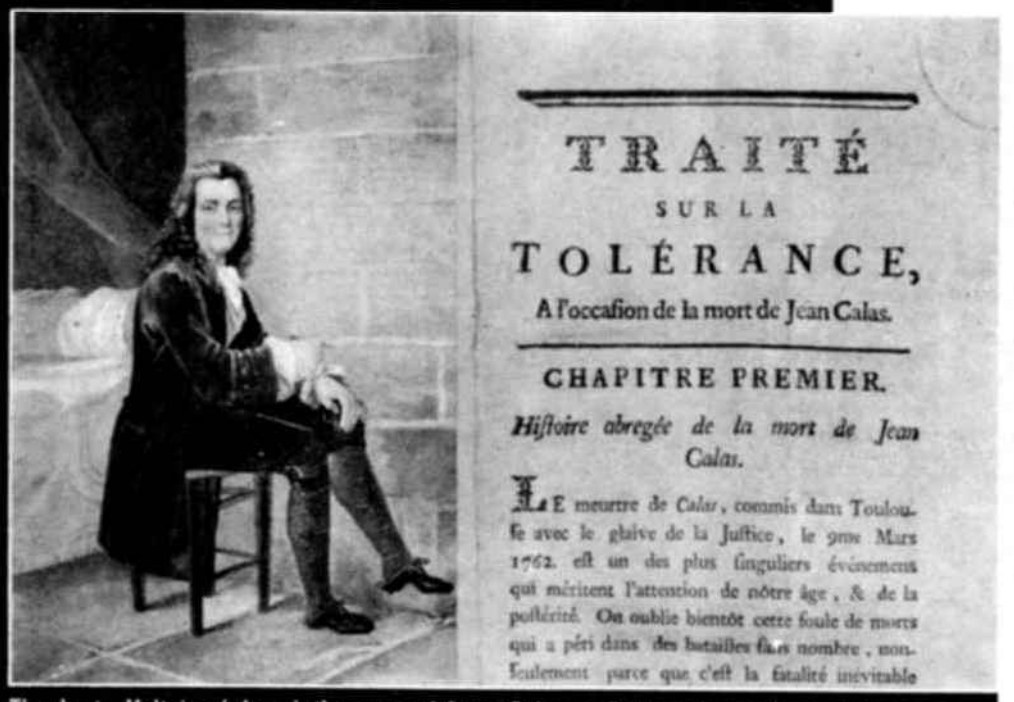
ARTICLE 1. — *Right to equality.*
ARTICLE 2. — *Freedom from discrimination.*
ARTICLE 3. — *Right to life, liberty, personal security.*
ARTICLE 4. — *Freedom from slavery.*
ARTICLE 5. — *Freedom from torture, degrading treatment.*
ARTICLE 6. — *Right to recognition as a person before the law.*
ARTICLE 7. — *Right to equality before the law.*
ARTICLE 8. — *Right to remedy by competent tribunal.*
ARTICLE 9. — *Freedom from arbitrary arrest, exile.*
ARTICLE 10. — *Right to fair public hearing.*
ARTICLE 11. — *Right to be considered innocent until proved guilty.*
ARTICLE 12. — *Freedom from interference with privacy, family, home, correspondence.*

One of the concepts of democracy holds that men and women should be secure from the danger of arbitrary arrest and imprisonment without trial. Incidents such as the one depicted in this old Chinese print have throughout history inspired those who led the revolts against tyranny.



« The task is not finished. We should be less generous than prehistoric man if, in our turn, we did not work to ensure for our children a more secure and better life than our own. »

Anatole France.



Thanks to Voltaire (above) the case of Jean Calas, a Protestant merchant of Toulouse, became a cause celebre in French history. Calas, falsely accused of having murdered his son to prevent him becoming a Catholic, was broken alive on the wheel in 1762. After three long years, Voltaire obtained justice for the Calas family. The proceedings along with his « Treatise on Tolerance » did much to prepare men's minds for the Declaration of 1789.

...In Brief

ARTICLE 13. — *Right to free movement in and out of any country.*
ARTICLE 14. — *Right to asylum in other countries from persecution.*
ARTICLE 15. — *Right to a nationality and freedom to change it.*
ARTICLE 16. — *Right to marriage and family.*
ARTICLE 17. — *Right to own property.*
ARTICLE 18. — *Freedom of belief and religion.*
ARTICLE 19. — *Freedom of opinion and information.*
ARTICLE 20. — *Right to peaceful assembly and association.*
ARTICLE 21. — *Right to participate in government, and in free elections.*
ARTICLE 22. — *Right to social security.*
ARTICLE 23. — *Right to desirable work and to join trade unions.*
ARTICLE 24. — *Right to rest and leisure.*
ARTICLE 25. — *Right to adequate living standard.*
ARTICLE 26. — *Right to education.*
ARTICLE 27. — *Right to participate in the cultural life of community.*
ARTICLE 28. — *Right to social order assuring human rights.*
ARTICLE 29. — *Community duties essential.*
ARTICLE 30. — *Freedom from State or personal interference in the above rights.*

More than 2.000 years after the Greek philosopher Diogenes described freedom of speech as « the most beautiful thing in the world », men are still forced to defend the right of opinion and expression. Even the traditional burning of so-called « dangerous » books has been repeated in the 20th century, as is shown by this photo of Nazis destroying « Un-German » books.

★

« Everyone has the right to education. » Yet even to-day, two-thirds of the world's children still lack the schools and the teachers to help them to play their rightful part in the community.

AN ACT OF SELF-EXAMINATION

Past Endeavours
Future Action

UNESCO'S WEAKNESSES FRANKLY OUTLINED

ON September 19, the Director-General of Unesco addressed the full session of the General Conference now meeting in Paris, introducing the discussion of his report on the activities of the Secretariat during the past nine months.

IN his objective analysis, which was loudly applauded, M. Torres Bodet spoke « as a man » rather than as Director-General of the Organization. The text of his statement is reproduced on this and the following page.

IT is nine months since I took up my duties as Director-General. Nine months is a short time in the history of an organization, and often no more than an episode in a man's life. But no period is short for one who must use every single moment for the maximum amount of action.

As I drafted the report you are about to discuss, I thought at every stage of the seriousness of this occasion; in which I meet the General Conference of Unesco face to face. And so this will be on my part an act of self-examination; Unesco would be but a mere bureaucratic mechanism if it did not also provide the opportunity for frank and fruitful exchange between those who have faith in its future.

Unseen Dividend

I will not here reiterate my report. You will, in looking through it, have become sufficiently aware of our endeavours and of our failures. I might dwell on the former, but feel it my task rather to stress the latter, so as to conceal nothing of the obstacles we have so far failed to overcome. This is, of course, scarcely the usual way for a managing director to give an account of his stewardship to his board; but Unesco is no commercial undertaking. Investments in this venture — the contributions of your peoples, the work of our Secretariat — have as their single purpose to assure to every man access to education, culture and science, to the end that every man may in this way reach true personal fulfilment; thus understanding others better, and be enabled in more enlightened fashion to serve the cause of human brotherhood.

Such benefits are not reckoned in francs or dollars or pounds; and yet, without this unseen dividend, how precarious is the significance of the others! These material attributes of peace, war can destroy at a stroke; even in peace they may be endangered should a mechanical interdependence of material forces prevail over a faith and a hope based upon the moral solidarity of mankind and free co-operation of men's minds.

Facing these prospects, which Unesco may only ignore at the cost of self-abdication, you will understand why I am less struck by results achieved than by obstacles not yet overcome. We must act quickly if we are not only to reach our nearest goals, but to strengthen the moral authority of our Organization.

In the course of my various travels this year I met many who knew nothing of Unesco. They were forthright and honest men who would not wish to judge us with the elegant scepticism adopted by certain high priests of culture; they were modest, vulnerable men like ourselves; our brothers, for whom Unesco was created — and yet to whom our very purpose is unknown; men to whom we have not stretched out our hands to draw them to us, though they would be our most devoted and ardent helpers and friends, if they could only be made aware of our existence.

This, gentlemen, is my real report to you. The document you have in your hands details our work in these past months (1); it is the Director-General's account. But I am now adding my report to you as a man; and this I can do in a handful of words : Unesco is still for the most part a blueprint, and to bring it to full and effective fruition we must redouble our efforts.

Each year in conference we trace anew on the blueprint the outlines of the building, we adjust some detail of the fabric or the plan, we debate the niceties of departmental functions, we sum up what the Secretariat has achieved and regret that it has been unable to do more. But Unesco is not a Secretariat alone; it is an institution whose influence must extend over the whole world, the Secretariat being no more than as it were the nerve centre. Of course it has its own part to play; but first of all it should help the other participants, above all the Member States, to play their parts. Its tasks are to receive and pass on the views of the National Commissions, to see to it that no requests and no replies go astray. We cannot conceive a nerve centre except in terms of the living organism whose cohesion and action it ensures. Yet in our case it is often as though, by some strange physiological paradox, the nervous system were still in search of its physical organism.

Blueprint and Fabric

THERE are already, it is true, a number of National Commissions. But how many of them meet regularly? How many have attempted to start local branches? How many answer our enquiries, or endeavour to carry out our programme? Observers may say that we are asking too much; that our questionnaires are too numerous and end by becoming a burden. And there is no doubt that we must still improve the methods of work of the Secretariat. Our documents would gain by being more concise, and we should allow more time for answers to reach us. I will do my best to bring about these improvements. The Secretariat should keep in constant touch with those bodies which are the sources of its strength and authority. Where National Commissions are active and powerful, Unesco has begun to break down the blank wall of general indifference. Where Commissions do not exist, or are out of touch with the realities, Unesco is no more than a token.

The very nature of this Organization demands that the peoples of all its Member States make a similar effort — though graded to their means — to participate in our work. Hence I feel it my duty at the outset of this Fourth Session of the General Conference to make an appeal to you. Your discussions will give me guidance and lines of policy. Your decisions on the most important items on the agenda, such as programme priorities — which govern the distribution of the budget — the total of the budget itself, the plan for technical assistance for the economic development of the less fortunate countries, will be of exceptional importance for our future.

But the fundamental problem remains untouched: how are we to breathe purposeful and varied life into these various national Unescos in the several countries, whose steady participation can alone enable the international Unesco to develop? You are about to examine the duties which fall upon the State in regard to education, science and culture, for the purpose of ensuring a better understanding between peoples. May I here stress once again what I wrote at the end of the Report which is before you, and say once again how much benefit Unesco may draw from your debates on this theme?

(1) *A summary of this report was published in the special 32-page Conference issue of the Courier last month.*

No Laboratory of Illusions

OF two truths I am convinced, and neither is complete without the other : of the historic mission of Unesco, and of the sincerity of the countries which have undertaken to carry out that mission. I hope therefore that no one will misunderstand the frankness with which I underline weaknesses which are temporary and remediable. I trust rather that you will mark in this outline of mine, far from any pessimism which I would deny, my concern for objectiveness.

I have a deep faith in Unesco, and that is why I will not have it regarded as a collection of symbols and a laboratory of illusions. The idealism expressed in our Constitution is not a smoke-screen, designed to conceal the hard facts of reality from the simple-minded. We are not merchants of day-dreams. The campaigns we have launched against the economic obstacles which impede the free circulation of printed material is not an abstract struggle waged with phrases and speeches, but a concrete undertaking employing concrete means, namely, international agreements submitted to governments for signature.

Our Book Coupon Scheme, designed to enable soft-currency countries to obtain books and periodicals published in hard-currency countries, is hardly a metaphysical speculation. Our educational missions to the Philippines and to Thailand have had — just as the one now in Afghanistan — to get hold of the human truths underlying the problems they were sent to solve. Whether or what action will be taken as a result of their findings is not for us to determine. But the eager and trustful welcome accorded to these missions in these countries which had asked for them encourage us, since it demonstrates that frontiers are not always impassable barriers to positive international action.

Mere Symbolism

THERE is nothing illusory, either, in the work of our scientific cooperation offices. The requests for information and for advice which they receive, the facts they have provided, the contacts they have established, are all realistic and beneficial achievements. And what could be more practical than our efforts to increase the number of fellowships, than our surveys of technical needs of press, film and radio, than our endeavours to improve the techniques of fundamental education, or to mobilize private organizations on behalf of the rebuilding of devastated countries? Without claiming undue credit for such emergency help as we have ourselves been able to afford, I should like to remind you that this very year, thousands of Arab and Greek children have learnt to utter the name of Unesco with affection.

Thus we do not work in the abstract. And yet we must acknowledge that, through inadequacy of means, our action is sometimes so restricted as to appear merely symbolic. In an undertaking such as ours, worldwide in scope, quantity is often the pre-condi-

CONTINUED ON NEXT PAGE

AN ACT OF SELF - EXAMINATION

'There is here a living presence which governs all our tasks: Twentieth Century Man. His presence, though unseen, is our spur. It spurs us because it commits us; and committing us, will judge us.'

Human Rights and education go hand in hand. The Preamble to Unesco's Constitution proclaims that « wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of man ».

(Continued from page 9)

tion both of quality and of reality. Stated in another way, the question we face in our work is not so much that of taking initiatives, as of having the means — means in terms of men, technicians and experts, in terms of finance, cash and materials. Without a concurrent and combined increase in all these means, what we call the concentration of our programme could not but lead to sheer surrender. To concentrate is not to contract; even less is it to paralyse.

I should not forgive myself if I allowed the slightest doubt to exist as to my view of this matter. I am in favour of concentration of our programme; we have been straining for months towards that end. Even if we should concentrate all our projects into a single resolution — for example, for the provision of fundamental education, which hundreds of millions of men and women still lack — Unesco's existence would still be justified. But it would no longer be justified if, having confined ourselves to this single field, we further limited ourselves, as we have far too often had to do in other parts of our work, to the drafting of memoranda, the despatch of prospectuses and bulletins, the sending hither and thither of experts unprovided with the means to carry out the educational campaigns draw up on paper. We need only thus reduce the notion of concentration of programme to its absurd conclusion to see how vital it is to give Unesco's work firm roots, and to go to the heart of situations which we have hitherto done hardly more than catalogue.

'I believe in the future

There are still not very many fundamental education specialists, some may object. But it is not for us to direct the necessary fundamental education campaigns on the national level. This requires a political authority which we do not possess, and financial means to which we cannot aspire. What is expected of us on the international plane is that we should help in planning campaigns, in perfecting techniques and above all in increasing the number of specialists. That is indeed our purpose. Before the Economic and Social Council's resolution of 4 March 1949, we had already devoted much time and a not inconsiderable part of our resources to technical assistance tasks. Yet if we are to train qualified experts in sufficient numbers to avoid a tragic failure to meet the world's needs, we must prepare for immense efforts, have the necessary time, and be given increased financial resources.

The deeper we go into the problems which at first we had to be content merely to skim, the more clearly we realize that if Unesco is to serve the cause of peace, it must concentrate on mankind's concrete needs. It must be neither an academy preaching the virtues of theoretical pacifism without considering the ways of attaining peace, nor an institution which, in the name of the primacy of the intellect, regards culture as an end in itself, artificially set apart from the economic and social factors which govern its growth.

Our mission then is both militant and practical. It rules out all « conformism ». There is nothing less conformist than the programme of our Organization. Is our aim to enable all men to read and write a conformist one? Or our effort to make the Rights of Man known in every teaching establishment? Or our campaign in favour of the free circulation of ideas? If there is such a thing as a cultural force of social change, then we are indeed the instrument of that force. If there is a bold courageous kind of peace — the antithesis of a peace of resignation — then it is indeed that heroic peace prescribed for all men in the Final Act signed in London in 1945; not a truce imposed by weariness, but a real peace, based on justice and understanding, a peace built on the sense of responsibility of each and all.

Let me dwell on this point. The concord which it is our duty to cement through education, science and culture will be as nothing if the peoples of the world do not found it on freedom — freedom for all men. But can we imagine effective freedom unless all men are invested with genuine responsibility? Let others dangle before the unknowing the illusion of freedom unearned, of rights without duties, of unconditional happiness. We are incapable of such deceit. For our duty of all duties is to understand, and to make it understood, that all the problems of mankind merge into the one problem of man's freedom; and that every freedom implies, whether for the community or the individual, inescapable responsibilities. It was in Paris under siege that the aged Michelet repeated, with all the conviction of his youth, his famous utterance, that admirable profession of faith in the fertility of free will and self-decision: « I believe in the future, because I make it ».

But how can we inspire in every man the consciousness of his responsibilities, if we do not ourselves begin with a definition of those which fall to this our own Organization?

All those assembled here know and feel how necessary Unesco is. More than ever before, the clauses of the Constitution acquire the strength of commandments. Neither politics nor ambition, nor even the thirst for knowledge nor love of the arts have brought us together. What binds us together is the belief that the peoples must understand and help one another. But it is vital that this belief should remain continually live within us and should inspire all our views and policies.

Unesco, which will one day become the living Republic of Minds, the organic bond between all men serving truth consciously, is as yet in many respects no more than a piece of administrative machinery. We know the danger that has always beset all administrations. They all too easily degenerate into soulless mechanisms, where life is stifled; where words swallow up meaning, the letter destroys the spirit, other men's faces fade into mere concepts, the most moving experience dissolves into a speech, into vague and lifeless affirmations. Our first duty, in this mission which is assigned to us, is vigilance. We fight against the force of habit. The vigil on the eve of battle is doubtless often an occasion of austere grandeur, but nobler still is the determination of those who are conscious, as we must all be conscious, of taking part in the night-watch that precedes true peace.

... because I make it'
Michelet

Not from Olympus

OUR eyes must remain wide open. Every item in the programme must remain living, a fraternal inspiration. It is in that spirit that the United Nations adopted the Universal Declaration of the Rights of Man. The authors of that document did not see themselves as historians, submitting for the applause of specialists a survey of our legislative inheritance. They threw down a challenge; and in that challenge, though in the language of lawyers, lives the cry of man. Every right is a basic demand of the individual, or of society; it is an act of defiance to the forces of injustice. These rights do not flow down from Olympus as mysterious gifts of benevolent lawgivers. They spring from the peoples' needs. They voice the peoples' deepest desires.

When we enumerate man's rights, we are also enumerating duties to be accomplished. None touches us more nearly than the right to education. Who can remain unmoved on reading Article 26 of the Declaration:

« Everyone has the right to education. ...Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations...»

To these words, in our conscience others echo: two-thirds of all men are illiterate, two-thirds of the children alive today still await schools and teachers to help them to become responsible citizens, to make them free. They still await the time when the right to education, which now they are unable to claim in writing, ceases to be a phrase and becomes a reality. Perhaps they look to Unesco for just this. Only, it must be clearly understood that this Unesco to which the eyes of mankind are turned is not a house in the Avenue Kléber, nor a team of technicians, nor a gathering of learned people, nor an academy of thinkers: — it is, first and foremost fifty governments.

What is true for education is similarly true for culture and science.

« Everyone », states Article 27 of the Declaration, « has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. »

Culture and Bread

MEN need culture, in fact, as much as they need bread. They want their share of mankind's spiritual inheritance, they desire themselves to live its change and growth, to attempt to enrich it. That must come to pass if they are to be, in the full sense, men, if the culture of their countries is to be something living. The future historian may admire our poets, our painters, our musicians; but it is to be feared that he will add: these great men were isolated individuals, living apart, unknown of the people — of the « masses » as the saying was. Those « masses » were born, worked and died without sharing in a culture for the sake of which they were nevertheless asked from time to time to surrender their possessions and their lives.

As to science, it is true that research has blossomed impressively in certain lands and brought them a plenitude of well-being and power. But it is far from having developed equally everywhere. There are other lands in which all that is known of modern science is the havoc which its wrongful use can cause. The task is therefore in the first place to spread the benefits of science everywhere, and still more to foster the desire for science everywhere, to nurture the scientific spirit, to build the foundations of science everywhere. To do this, it is not enough to distribute manufactures and to familiarize people with mere techniques. What matters is that all peoples should be able to equip their own laboratories and libraries, train their own specialists, inspire their own research workers. Until these aims are achieved, there can be no talk of the equality of men before science.

What are you going to do, gentlemen, to meet such great needs and such high duties? I can only listen to your debates with tense expectancy. But this expectancy will be more than the natural concern felt by every international official for the future of his organization; it will be the anxiety born of the faith which I have placed in the will of the people and the respect I hold for the indomitable hope that fills men's hearts. There are doubtless hundreds of millions of men who know nothing of the aims of this Conference or of the very purposes of Unesco. But it is demanded of this Conference, as it is demanded of Unesco as a whole, not to answer these millions' unknowingness by knowing them not.

There is here a living presence which governs all our tasks: Twentieth-Century Man, for whom we must open the path of intellectual and moral solidarity, which our Constitution proclaims as the essential foundation of world peace. His presence, though unseen, is our spur. It spurs us because it commits us; and committing us, will judge us.

'To Concentrate is not to contract, even less to paralyze.'

WHAT DOES THE FUTURE HOLD FOR REFUGEE CHILDREN LIKE LITTLE ELEFTERIA, WHOSE NAME, IRONICALLY, MEANS LIBERTY ?

ONE TENTH OF THE GREEK POPULATION HAS BEEN UPROOTED BY THE WAR.

COLD NIGHTS UNDER THE TENT.

ONLY A TINY MINORITY OF GREEK REFUGEE CHILDREN ARE BEING CARED FOR IN SPECIAL COLONIES SUCH AS THE ONE SHOWN ABOVE.

BAREFOOT IN THE SNOW, A GREEK CHILD REACHES UP FOR A FOOD PACKAGE.

GREEK REFUGEES MUST HAVE AID BEFORE THE WINTER

EACH member of a Greek refugee family receives 1,000 drachmae (10 cents) and 115 grammes of bread per day. Only a miracle of moral and physical resistance has so far enabled these masses of human beings to survive in the conditions to which they have been subjected. If the refugees are not re-settled by next winter, it is to be feared that under-nourishment will be followed by serious epidemics.

The gravity of the refugee situation in Greece and the urgent need for relief measures on an international scale were brought home to Unesco's Executive Board on September 15, by facts such as these, contained in a report on Greece made by Professor Paulo de Berredo Carneiro, of Brazil, following a special mission to the war-wracked country in July.

After hearing the report, the Executive Board submitted a resolution for the approval of Unesco's General Conference, now meeting in Paris, recommending that a world appeal be made to raise the $ 47,500,000 required for Greek educational and cultural reconstruction. It also suggested the creation of a special fund, under Unesco's administration, and into which contributions in response to Unesco's appeal would be paid.

Professor Carneiro emphasized that any educational reconstruction programme would also require the solution of the larger problem posed by the re-settlement of 700,000 refugees driven from their homes in Northern Greece. The Executive Board therefore suggested that Unesco should call on the United Nations to study the possibility of providing international help for this re-settlement work, for which a total of $ 93,000,000 is still required.

IF the general situation in Greece is tragic that of the refugee children is particularly pitiful ; most have never known any other way of life than that of war and semi-starvation. Professor Carneiro reports that 338.000 boys and girls, one third of them under six years of age, have emigrated from the Northern provinces.

« Nearly all these children are, together with their families, refugees in camps or communal dwellings », he says. « I have been able from my contacts with them and from further information... to gauge the full extent of their physical misery and moral distress.

« Their only food consists of a small ration of milk in the morning and soup and bread during the day. Owing to the lack of space, they live in close quarters with the adults, in tents or rooms accommodating anything between 6 and 10 persons.

« Their extreme emaciation, pale faces and terror-stricken look create an extraordinary impression. From dawn till dusk, these phantom children wander hungrily around their camps barefoot, with their clothes in shreds, and their elders looking on compassionately but powerlessly...

« The little orphans and stray children are looked after by the Organization that Her Majesty the Queen of Greece has set up to assist them. It is responsible for 18,000 children, who are accomodated in 52 colonies (Paidopolis).

« It is a moving thing to see the physical and mental transformation which the children admitted to these colonies undergo », adds Professor Carneiro.

DEALING with the general problem of refugees and its repercussions, Professor Carneiro stresses the extreme difficulty of the economic conditions facing the Greek Government.

« The total number of men, women and children who are refugees... amounts to somewhat over 700,000, or 10 % of the population. », he says. « The immediate result of their exodus was a deep economic depression... impoverishing about 1,000,000 inhabitants elsewhere.

« In all, 34 % of the population today live on appropriations from the national budget... showing it is impossible for Greece of itself to meet the claims on its financial resources.

« The maintenance of these 700,000 refugees has so far cost the Greek Government a sum equivalent to $ 85,000,000. If this state of things were to continue, there would be no hope of securing such international assistance as would save Greece from irreparable catastrophe. »

« The political situation gives grounds for hope that the refugees will gradually be able to return to their fields and villages. This process, however, will be extremely costly. The refugees will be largely returning to a scorched earth area ; they will have to be given new homes, cattle, farm buildings, clothing and agricultural implements. Until the next harvest the State will have to feed them.

« The total sum required to carry out the resettlement is $ 138,000,000. Such is the economic and financial problem that faces the Greek Government and that it must settle at an early date if worse is not to befall. A sum of $ 50,000,000 has been set aside from Marshall Plan funds as a reserve for this purpose, but it remains to find $ 93,000,000. »

« It would be useless to try to improve present educational and cultural conditions in Greece before the material recovery of the country as a whole had been brought about », says Professor Carneiro. « If Unesco wants to accomplish anything useful, it must first obtain from the United Nations and its Specialized Agencies the necessary help for the technical re-equipment and resumption of Greece's agricultural and industrial production. »

THE *Greek crisis, which is due to the international troubles that have tragically affected the country's political and economic life since* 1940, *will only be solved with the assistance of a world that is conscious of its duties.*

« It is in the name of culture that Unesco must issue its appeal to the whole world on behalf of Greek children », concludes Professor Carneiro. « Unesco is a cultural organization and could therefore find no better patrons for its enterprise than the towering shades of those illustrious Greeks who gave fresh impulse to art philosophy and science.

« The little Greek who for three years has been a refugee in a camp in Epirus or Macedonia is the descendant of this line of leaders that ushered in a new era for mankind.

« Unesco will remind the children of the world, who daily delight in the songs of Iliad and the Odyssey, contemplate the beauty of Greek statuary, take their first lessons in geometry or astronomy, or revive the debates of the Academy or the Lyceum, that this fount at which they quench their thirst has its source in the same Greece that asks of them, to-day, a gesture of gratitude and friendship. »

IMPETUS

THE bright red cover of a new Unesco magazine, IMPETUS, greeted delegates on the first day of Unesco's Fourth General Conference. Subtitled, « A Monthly Review of Reconstruction in Education, Science and Culture », IMPETUS replaces the old « Reconstruction Newsletter ». The dual purpose of the new periodical, published by Unesco's Reconstruction Department, is :

To renew world-wide interest in the task of rebuilding schools, universities, libraries, museums, laboratories, etc. in war-devastated countries ; to cover the impending story of technical assistance to under-developed areas.

The contents of the first issue ranges from a work-camp picture-map of Europe to a prize-contest for the best letter to the editor. Illustrated feature stories are included from France, China, Italy, Czechoslovakia, Hungary and the Middle East. IMPETUS, to quote its lead editorial, aims to serve as, « ... a platform for presenting opinions and exchanging views... »

The magazine is distributed free of charge to interested individuals and organizations all over the world. It is printed in three language editions : English IMPETUS ; French ELAN ; Spanish IMPULSO. The next number will appear late in October.

Courier
PUBLICATION OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION
UNESCO

SAVING OUR RESOURCES

by Eleen SAM

PEOPLE often think of « protection of nature » as concerned only with national parks and reserves, and the preservation of animal and plant species threatened with extinction. But this is only a limited part of nature protection which is concerned with man's entire natural environment, including the earth's renewable natural resources. That these natural resources are not inexhaustible is no longer in doubt. The problem is how to utilize nature's resources for man's benefit and at the same time maintain a balance between human demands and the earth's productivity.

This is the problem which brought together at Lake Success for three weeks in August and September more than six hundred scientists, engineers and technologists from nearly sixty different countries and a score of international organizations. They were attending the United Nations Scientific Conference on the Conservation and Utilization of Resources (UNSCCUR) and the International Technical Conference on the Protection of Nature. The second conference was convened jointly by UNESCO and the International Union for the Protection of Nature. As Mr. Fairfield Osborn, President of the Conservation Foundation, said in one of the meetings, the earth's resources are unimportant in themselves: man is dependent on them, and it is his business to see how they are used and how they are distributed. But utilization in itself creates other far-reaching problems.

THUS, while the economists and technicians of UNSCCUR were exchanging information on new techniques for wresting more wealth from the earth's resources, the biologists and other scientists attending the Nature Protection Conference deliberated over the *possible consequences to the balance of nature, that is to say nature's natural state, of the exploitation of formerly undeveloped regions. They devoted three of their eleven specialized meetings to discussing the best techniques to be used in educating children and adults alike to a greater appreciation of nature, and to awareness of their responsibility to future generations for safeguarding nature's resources.*

To exploit a natural resource in order to get the highest economic yield without considering the total biological effect on the regions concerned and perhaps eventually on the world, is irresponsible and shortsighted. That is why questions as to the effects of «planned enterprises» on the balance of nature, the possible consequences on natural associations of the generalized use of anti-parasitic products (DDT etc.), and of the uncontrolled introduction of exotic species, were given special attention. Several of the Resolutions which the conference passed dealt with the basic problem of keeping the balance of nature where interference by man has also brought about destruction, and protecting rare species from becoming extinct. This is one reason why it is essential to maintain as wide a variety as possible of representative natural communities and environments. They are a means of helping us to understand how to manage animal and plant life, and how to apply scientific knowledge in our social economic and industrial life.

THE different aspects of nature protection are so varied — educationally, scientifically, aesthetically, — that they clearly enter within the interests of other United Nations Specialized Agencies, such as WHO and FAO, besides UNESCO. Thus one resolution of the Conference calls on WHO, FAO and UNESCO to investigate the establishment of a Permanent Joint Commission on Pesticides to deal with the effective regulation of the use of insect and other pest killers.

The significance of these two conferences, from the human point of view, was illustrated by M. Antoine Golding, U.N. Deputy Assistant-Secretary-General for Economic Affairs, who stressed their importance for the United Nations programme of technical assistance. « I am afraid », he said, « that we shall come up against failures and serious difficulties if the human aspect of this great programme is not examined with care... I am sure that the results of your work will be of great use to me. »

Fire destroys thousands of acres of forest each year, thus depriving man of one of his most important natural resources. Photo shows latest « Man-from-Mars » equipement developed in the USA for combating large-scale conflagrations. (U.N. Photo).

CARTOONS AND FILMS IN CHINA

A TEACHING technique which has proved its value in education is the use of audio-visual materials such as films, filmstrips, radio and charts. Such materials, capable of conveying basic ideas and knowledge without the use of written words, are of special use in fundamental education.

There is, however, a great shortage of materials suitable for this branch of education and it was this need that prompted Unesco, towards the end of 1948, to launch a project for the preparation of sample audio-visual materials for fundamental education.

In view of the promising work already carried out in this field by China, Unesco asked Mr Hugh Hubbard, its regional representative there, to discuss the project with the Chinese authorities.

The original plan was to make the experiment a joint enterprise between Unesco and three Chinese agencies — the Chinese Mass Education Movement, the Kiangsu Provincial College at Wusih and the Audio-Visual Centre of Nanking University.

EARLY this year, however, communications between Eastern and Western China became extremely difficult owing to the war in China and it was decided to carry out the project in the experimental "field" of the Mass Education Movement at Pehpei, about 25 miles north of Chungking.

Here, in West China, virtually cut off from the coast where most of the technical facilities are situated, the project team is forced to work with very limited equipment and facilities.

The purpose of the project was to prepare sets of filmstrips and posters, slides, cards, plays or other dramatic media with human or puppet actors, recordings for broadcasts and a short 16 mm. animated cartoon film.

Mr Norman Mc Laren, of Canada's National Film Board, recently arrived in China to join Unesco's Audio-Visual Project team. Above, he applies his original technique of drawing cartoons directly on film. (CNFB Photo).

As one of China's greatest needs is "education for health", the topic chosen for the project's productions was "A Healthy Village" so as to illustrate, simply but vividly, to the Chinese peasants the rules of hygiene and means of protection against disease.

Later, it was decided to prepare materials on such subjects as smallpox and vaccination, trachoma, safe drinking water and food, the use of D.T.T., health habits and tetanus.

BY the end of May, the team had produced three hand coloured filmstrips; four wall posters, handbills and a connected picture on vaccination; five sets of drawings for film strips, posters, handbills and a picture story on trachoma. Work is now being done on the subject of safe drinking water and food.

In August, Mr Norman McLaren, head of the Animation Department of the National Film Board of Canada, flew to China as a special technical adviser to the project staff, which includes six Chinese artists. During his four months' assignment, Mr McLaren will train the artists in animation techniques for the eventual preparation of a cartoon film.

The first practical application of the materials already prepared was made at Huang Ke Chen where a campaign for vaccination, without the use of visual aids, was launched by the Mass Education Movement a few weeks before the experiment. As a result of the use of audio-visual aids, many more people came in and asked to be vaccinated.

To test the effectiveness of the new materials, two local areas, Shih Tze Hsiang and Kuang Ke Chen have been chosen, each having a population of about 11,000 people. The surveys in these areas will be carried out by the sociology department of the College of Rural Reconstruction at Pehpei, which co-operates closely with the project activities.

Although the material limitations mean hardship for the staff, the value of the project gains by the fact that the experience obtained will be useful in the future, for technical facilities are likely at best to be rudimentary in most "fundamental education" areas.

The audio-visual project will probably be completed by the end of 1949, after which a report on the work will be published and samples of the materials produced made available to the governments of Unesco's Member States.

Courier
UNESCO
EDITORIAL OFFICES :
UNESCO HOUSE
19, Ave. Kleber, PARIS-16
Director : C. a PRATO
Editor : S. M. KOFFLER
Assistant Editor : R. S. FENTON
All reproductions authorized
Imprimerie GEORGES LANG, 11, rue Curial, Paris. — Unesco Publication 492

UNIVERSAL DECLARATION OF HUMAN RIGHTS

COMPLETE TEXT ADOPTED ON 10 DECEMBER 1948, BY THE GENERAL ASSEMBLY OF UNITED NATIONS AT THE PALAIS DE CHAILLOT, PARIS

PREAMBLE

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

NOW, THEREFORE,

THE GENERAL ASSEMBLY

PROCLAIMS this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2 1. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3 Everyone has the right to life, liberty and security of person.

ARTICLE 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6 Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7 All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8 Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9 No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10 Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13 1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15 1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17 1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

ARTICLE 18 Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19 Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20 1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

ARTICLE 21 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22 Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24 Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29 1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30 Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Courier
UNESCO